

CHAPTER XII.

FREEMASONRY.

Masonic organizations cover the entire globe and number millions of members; in America alone, there are three million Freemasons.

The general purposes of these organizations are:

1. To sway public opinion directly and consciously. In Catholic countries, the anticlerical party owes its birth and support to them. In Protestant countries, where the the clergy are drawn into Masonry, the pulpit becomes a fountain for Pacifist, Socialist, and Communist propaganda.
2. To give an occult 'twist' to the national mind, more precisely, the subconscious mind of the nation.
3. To serve as a preparatory school and sorting house for the higher occultism.

HISTORICAL OUTLINE.

Originally, there were Operative Guilds of Masons, just as there are to-day trade unions of bricklayers. These were said to go back to the Roman *collegia* (guilds); they existed throughout the Middle Ages, and were still operating as late as 1835.(1)

Already in the middle of the seventeenth century, members of the Rose-Croix were mingling with those of the Operative Guilds, and had formed the plan to exploit the good reputation and vast, loose organization of the Operatives. (2)

(1) This " I have definitely proved by a careful study of the documents in the possession of the Building Trades Federation " : J. S. M. Ward, in *Freemasonry & the Ancient Gods* (London 2nd edition, 1926) p.74.

(2) *Occult Theocracy*, pp.154-157.

Among the Rosicrucians who evolved the plan should be noted in particular the Jew kabbalist, Leon Templo (1603-1675) : he followed the lines of the esoteric " temple " of Solomon, with initiation by degrees. The Jewish Encyclopedia says (under "Leon") : " The coat of arms of English Grand Lodge of Masons with the Hebrew motto, is the work of the famous and learned Hebraist, architect, and brother, Rabbi Jacob Jehudah Leon."

After the Rosicrucian penetration of the Guilds had gone on for many years, the final blow was struck. According to the Operatives' story: (3)

" In 1710, Rev. James Anderson became the chaplain in succession to Dr. Compton, at a time when it appeared probable that the Guild might be disbanded(!). To avert this, Anderson determined to lay greater stress on the speculative side of the work. Accordingly in December 1717, he proposed that non-operatives should be admitted on payment of a fee of five guineas. Seven were so admitted, and these were George Payne, Johnson, Stuart (a lawyer), J. T. Desaguliers, Anthony Sayer, John second Duke of Montague, and Entick (gentleman)."

Note the mystic number seven; some, probably all, were Rosicrucians: certainly, Anderson, Desaguliers, Sayer, and Payne.(4) The fear that the " Guild might be disbanded " was merely the pretext invented by Anderson.

" It should be noted that of these Anthony Sayer was the first Grand Master of the Grand Lodge founded in 1717. George Payne became Grand Master in 1718, and John Theo-philus Desaguliers in 1719. John, Duke of Montague, was elected Grand Master in 1721."

Anderson made certain changes in accordance with Rosicrucian concepts. " These innovations caused bitter complaints from the old Operative members, who appealed to the Grand Master Masons, Strong and Wren, who supported them, and Anderson's speculatives were struck off the rolls.

" But Anderson was not defeated so easily, and in the end brought about the formation of Grand Lodge in the interest of the speculatives."

(3) As quoted by Ward, himself a speculative mason, op. cit. pp.68-69.

(4) Occult Theocracy, pp.34, 150.

" The Operative Guilds, which never submitted to Grand Lodge, ultimately became the modern Trade Unions. . ." In this way, following a preconceived plan, the subversive Rose-Croix sect stole the organization of the craft masons, and filled it with " speculatives " to the exclusion of the genuine artisans.

The new Grand Lodge of England sponsored the founding of lodges in France: at Dunkerque in 1721, at Paris in 1725, at Bordeaux in 1732, etc. While Freemasonry was spreading over Europe, delegates were sent to found lodges in America by two routes. One of these was to New York, the other, via the West Indies (Santo Domingo) to Charleston, South Carolina. (5) The New York branch later became the Grand Consistory or Supreme Council founded by Joseph Cerneau in 1807; it was known as the Northern Jurisdiction. The Charleston branch, known as the Southern Jurisdiction, developed a very strong revolutionary character and assumed great importance after Albert Pike became Grand Commander (January, 1859).(6) It played a prominent role in bringing on the Civil War (1861-1865); after it, for a time, it was the ostensible head of all Masonry. At present, the Supreme Council of the 33° (Southern Jurisdiction) at Washington is recognized as the head for all American Masonry, and the Northern Jurisdiction appears to have been absorbed.

But this is not the whole story of the lodges in America, which is very confused. It is clear that the Jews were the most active organizers from the beginning. A document in the early history of Rhode Island reads: " This year, 1656, wee mett at y House off Mordacai Campanell and after Syna-gog gave Abram Moses the degree off Maconrie."(7) Speaking of the founding of the Southern Jurisdiction, William Peckham, 33°, wrote: " There seemingly existed an understanding among Deputies appointed under or by Morin (the original French delegate sent to Santo Domingo), to entrust persons of the Hebrew faith with the secrets and arcana, as well as high positions in the new Rite, in preference to those

(5) For the story of these two branches, see Peckham, *The Ancient & Accepted Scottish Rite in the U.S.A.* (New York, 1884).

(6) *Occult Theocracy*, p.211.

(7) Ward, *op. cit.* p.173.

of the Christian religion. In proof ..." then follows a long list of names. (8)

The connexion between Masonry and the Rose-Croix has always remained close. To-day, " the Rosicrucian Society has nine grades, and the qualification for the first, ' Zelator,' is that of being a Master Mason. The object of the colleges, as they are called, is to study the real meaning of Masonry and the ancient mysteries. . ." (9)

DEGREES AND RITES.

The first three degrees,—" Entered Apprentice," " Fellowcraft," and " Master Mason,"—are known as the " Blue Lodge." Originating in the Operative Guilds, they were altered to suit the purposes of the Rose-Croix. To these were added at intervals during the past two centuries, other higher degrees, grouped under different Rites. To-day, there are several Masonic Rites or Orders, each consisting of a given number of degrees, while a close affiliation exists between all: viz. the Ancient and Accepted Scottish Rite, the Rite of Memphis, Rite of Mizraim, of Swedenborg, the Grand Orient (Continental Masonry), etc.

In addition, there are a multitude of secret fraternities which, though making no claim to the name of Masonry, are organized on similar lines and serve the same ends. Closely affiliated with the Masonic lodges, they are in touch on the one hand with higher occult bodies, and on the other with openly revolutionary movements, e.g., Anarchists, Communists.

In Occult Theocracy are given short historical accounts of such secret societies as: The Elks, the Rotary Clubs (10), Knights of Columbus, Independent Order of Oddfellows, etc The reader, if he happens to be an initiate, should be able to penetrate the secret meaning of the degrees and lectures,

(8) Peckham, op. cit. p.7. For the history, other reference works are: A. E. Waite, A New Encyclopedia of Freemasonry, and Hugh & Stillson, History of Freemasonry.

(9) Ward. op. cit. p.188.

(10) The Elks are concerned with " eleven o'clock " : the eleven of the hendekaglyph. The " Rota " of the Rotarians is a kabbalistic form of " Tora " = Torah, the Jewish Law; also the Latin rota ("wheel") is the " Wheel of Fate, or Fortune " of all esoterism, the wheel of the Juggernaut that crushes individuality.

thanks to the esoteric keys supplied in the present volume and in other works.

Each of the fraternities has its place in the esoteric hierarchy, from those at the bottom, to the more advanced which lead directly into the strictly secret Orders whose very existence is not suspected by most members of the official grades.

The relation of Freemasonry to the higher occultism is thus explained in "Freemasonry Universal," official journal of the Order of Universal Co-Masonry (British Jurisdiction):

(11)

"Modern occultists contend that in the past there were Schools of training in the Secret Wisdom, and furthermore, that these Schools still exist. They also claim that the occult wisdom has influenced many organized bodies, including the Christian Church, the Rosicrucians, and, by no means least of all, Freemasonry. It is self-evident, however, that . . . Freemasonry is mainly an exoteric School of Initiation which does not attempt to put into practice any occult exercises, being content merely to supply hints for those who have eyes to see, and leaving them once they have perceived the inner significance, to travel East in search of a Master. Indeed, the First Lectures put into the mouth of an Entered Apprentice, the statement that he has come from the West and is travelling toward the East in search of a Master. . . . When he reaches the East, namely, the Third Degree, the reason why he must retrace his steps is explained: a perfectly clear hint that the student who wishes to practice the occult science must seek his Master outside the door of the lodge. ..."

OCCULTISM IN THE BLUE LODGE.

From the very beginning the candidate is subjected to occult influence, without his suspecting it. We take the opening of a lodge for the first degree (Entered Apprentice) and quote from the same source. (12)

"To the student of occultism, the ceremony will be con-

(11) Article entitled, "Occult Significance of Freemasonry" in Vol. V, Part 4, (London, 1929).

(12) Op. cit. Vol. V, Part 2. The Editor says that the "article was sent by Brother B. T. Bode, of Heracles Lodge, Sydney (Australia)".

strued inevitably ... in terms of the building of a system, the Creation of a Universe. . . .

" The pervasion of the Lodge by incense 'is the putting oneself into the right atmosphere . . by an inbreathing of an essence which will spiritualize the view taken of the enterprise. . . .

" We have to remember that the Right Worshipful Master is the Magician of the Lodge, having had a power conferred upon him which simple Master Masons do not possess, just as a priest has certain powers not shared by the congregation."

The Master of the Lodge must therefore be initiated into the higher occultism.

"... The Stewards have been preparing the candidate for entrance into the Lodge. The duty of the Stewards is most important,—they it is who have the first touch with the candidate, and the ceremony of preparation should be conducted with the utmost solemnity and with regard not only to the physical preparation, but also to the proper attitude of the candidate to the ceremony in which he is about to participate.

" . . . The various forces brought into play are designed largely to help produce the following results:

- (a) The alignment and culture of the subtle, physical bodies.
- (b) Expansion of consciousness.
- (c) The opening of the Chakras.
- (d) The training of the vehicles to carry on work efficiently, while the consciousness is working at its own level.
- (e) The union of the higher and lower triad in man.(13)

" It will be realized, however, that the effect . . which the Masonic ceremony has upon the individual will depend largely upon his development and powers of response.

"... The preparation symbolizes poverty, blindness or ignorance, and poverty of spirit, but it may also signify a purification."

Thus the candidate, brought up in the light of reason, from the occult view, is a " poor, blind fool " until he has rejected

(13) The Chakras have been discussed in chapter XI. The higher and lower triads in man are those shown in Plate III, etc.

reason and embraced the law of unreason. He must be cut off from his surroundings.

" The baring of the right arm, left breast, left knee and right hip . . are apparently a reference to the awakening of occult centres in one's being which may only become active when purification of the whole nature has begun.

" The very specific character of the preparation points to real knowledge of the occult physiology of the process of initiation on the part of those who originated the method. . . Certain forces are sent through the candidate's body during the ceremony, especially at the moment when he is created, received and constituted an Entered Apprentice. Certain parts of the Lodge have been very heavily charged with magnetic force especially in order that the candidate may absorb as much as possible of this force. The first object of this curious method of preparation is to expose to this influence those various parts of the body which are especially used in the ceremony.

" In ancient Egypt, there was another reason for these preparations, for a weak current of physical electricity was sent through the candidate by means of a rod or sword with which he was touched at certain points. It is partly on the same account that, at this first initiation, the candidate is deprived of all metals, since they may very easily interfere with the flow of the currents...

" The. symbol of the hood-wink is that the candidate realizes that the logical intellect is useless in the search for wisdom, (14) and also that he is willing to lay it aside, and seek the inner light of spiritual insight. When later he is given light, it means that he is taught the principles of occultism, such as the unity of all selves in the One Self; the spiritual brotherhood of all initiates, no matter what their path."

Let the reader note: " the logical intellect is useless in the search for wisdom," that is, occultism which is based on unreason; also that "brotherhood" means the "brotherhood of all initiates," as opposed to the universal, Christian conception; while "light" in Masonry means " the principles of occultism."

(14) Emphasis supplied.

" The next feature of the preparatory symbolism concerns the knee and foot. The lower limbs are always taken to represent the feelings, because they support the body, just as the feelings support the intellect and will. Peeling is recognized to be the conscious side of the vital and instinctual processes of the body. Hence when the left knee is made bare, it means that the feelings of the candidate are ready to support him in his endeavours, and that he has sufficient vital energy to endure the strain of development. . . "

The cable tow " draws him to the gate, just as the cable tow draws the symbolic candidate to the door of the Temple, when its end is held by the initiated Brother. Resisting the drawing of the cable tow, or being accessory to his own death, means that when a man, attracted to the way, turns from it, he can only go back to the world of the mystically dead. . .

" The candidate properly prepared, symbolizes the natural man who has realized that he is ignorant, weak, half-alive, and limited, seeking out the way to become strong, beautiful, and free. Only such as these can be candidates for initiation into the true Masonic Mystery; all others are just playing with its allegories and symbols. . .

" When the candidate is properly prepared, i.e., when the ego is ready for incarnation, he is ushered into the Lodge (or temple of life), where, waiting to receive him, are the seven officers and the brethren. The seven officers represent the seven principles in man: the 3 principal, Atma, Buddhi, Manas,—spirit, soul, and body; the 4 lesser, the lower quarter-nary : concrete mind, emotional nature, etheric body, and physical body (i.e., Senior Deacon, Junior Deacon, Inner Guard, and Outer Guard, respectively). The brethren in the lodge represent other incarnating egos in process of evolution.

" The Inner Guard (etheric body) acts as a link between the Junior Warden (higher mind) and the Right Worshipful Master (spirit). . . The candidate is instructed to bow his head while the R.W. Master or higher self invokes a blessing from the divine.

" The Inner Guard stands for the power which permits the soul to enter flesh at any given moment, . . . and when he receives the candidate upon the pass of a sign, he is supposed

to communicate the rate of vibration of the Lodge to the candidate.

" The sign of the Inner Guard ... is the first Masonic implement, . . . the Latin cross of suffering, . . . introducing the candidate to ceremonies which are distinctly pre-Christian, as the cross itself. . . . "

This cross is merely the male symbol in the Rose-Croix, as explained in connexion with Plate XXIV.

"It is not generally recognized that there are passwords for the first degree. . . Before he (the candidate) can pass any portal, it must be said of him that he has the Tongue of Great Reserve, or ... ' Free and of Great Reserve.' The term 'free' . . came to mean that he was master of his own actions, under no civil restraint, and not . . deprived of his freedom of will or liberty."

Note the Masonic meaning of " free," " under no civil restraint," that is, recognizing no authority higher than his own ego.

The Second Degree. Here attention is drawn to the " five steps " : these are the five senses of the " Porta Sensuum " or Gate of the Senses (No. 1 in Plate XIX), through which the erotic impression enters.

" Remember the Five Steps and the height of each step; these have an important relationship . . ."(15)

" Let us consider the actual avenue . . the 'Winding Way.' Although we are considering the neophyte, we must understand that it is of ourselves we are speaking, we are the pilgrim, the neophyte, the initiate, according to the rung upon which we find ourselves. That personal ... or lower self, then, it is of which we speak, and it is that limited expression of the Life that is flowing through the vital channels which make us what we are. Hence ... I ask you to consider yourselves as that Life within your physical make up. This Life is pulsing, moving Life, rushing up and down the body and ' enlivening ' it. . . In its rushing, the Life Force keeps to certain prescribed channels." By "Life Force" is meant sex force, or Kundalini. The

(15) The quotation is from an article entitled " Physiological Effect of Ceremonial Action ". op. cit. vol. V, Part 3. Why the " Five Steps " correspond to the five senses is explained in the next chapter.

writer means that, according to one of the interpretations of the second degree, the passage of the candidate through the lodge symbolizes in detail the passage of Kundalini through the brain.

The Third Degree. " The actual instructions conveyed to the Life Force by the Ritual acts of the third degree, are most interesting, albeit obscure and perplexing. Before the Craftsman is raised, he has again to advance by the Perfect Square, which in this instance, you will remember, takes the form of stepping over an open grave. He then passes on with four regular Masons ... to the place of Light, after which he is for a time isolated. Here a break occurs, and the newly made Master Mason is prepared to hear the traditional history, and then he is laid in the grave from which he can only be raised on the Four Points of Fellowship."

The writer then explains with the aid of diagrams the formation of the human brain; and then continues:

" Notice the open grave formation of this part of the cranial hollows which physiologists call the 4th ventricle of the brain. The medullated nerve fibres ascending to the brain proper are led over the membraic covering of this orifice, decussating twice in their travel . . . Thus the Life Force being led upwards, passes over the open grave, . . the peculiarly shaped opening known as the 4th ventricle, and then through a canal or avenue into the 3rd ventricle, thence to the deeper cranial hollows and out of the cerebrummic levels of the cranium. Before entering the canal, called the Aqueduct of Silvius, a valve has to be passed, the Valve of Viensseus.

" This point is fixed in the mind of our Craftsman as he stands momentarily erect at the head of the grave, with his feet in the form of a square, and . . . here is the moment after which no stepping backward is possible.

" I think we all know that there is such a point in our occult evolution when we are fitted to advance, but from which we can never retreat, and I suggest that this Valve of Viensseus typifies that point in our human organism."

This is an interesting confession. The occultist, having definitely abandoned reason in favour of unreason, can never go back to freedom: he is thenceforth the slave of the Serpent. Theoretically, he could always go back like Faust and fool Mephistopheles. But in practice the inner obstacles are almost insurmountable.

" The four steps are then taken and the candidate kneels at the altar. He is now at the bar of his innermost reasoning, that junction between the canal and the 3rd ventricle. . .

" Occultists tell us that in a living body these ventricles are filled with a bright luminous fluid, which seems to evaporate on death, leaving only the dark holes in space for the anatomist to discover when researching by dissection. However, . . one thing is quite certain, that they are avenues, channels, or abiding-places for that Life Force. . .

" So far we have only been considering the track of the medullated fibres, but there is another important factor. . . It is that in all nervous energy there is secreted a peculiar fluid, sometimes spoken of as vital essence, and this fluid seems to flow up and down within the core of the nerve and to energize out into action. I suggest that this vital force is the Divine essence . . . and is due to the action of the Life Force working through and in the medullated fibres. Now this . . . secretion does not follow exactly the track of the fibres over the 4th ventricle but actually passes through it. That is, it descends into the grave.

" We left the Craftsman kneeling at the altar; here he makes certain vows and obligations and is then left comparatively alone, after which comes the preparation. The Life Force is forced up to the seat of innermost being and for the moment stands face to face with the Self. In this ecstasy of attainment, the vital essence is secreted and is sent down, i.e., passes down the tube of Silvius and enters the grave of the mortal body. Remember that it is the Master who is here represented, and also that the Craftsman is Craftsman no longer but Master, albeit not a regular Master Mason."

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The non-Masonic reader may have been somewhat bothered

by the jargon; but if he has been able to follow the argument, he has a far better idea of what the first three degrees are really about than the newly initiated candidate. The latter, dazed by the complexity of the ritual, the endless episodes, the terrible vows of secrecy, and the lectures of a tortuous morality, readily agrees from the outset that " the logical intellect is useless in the search for (esoteric) wisdom." He " realizes that he is ignorant, weak, half-alive, and limited," and is willing to believe when told, that he is " seeking the way to become strong, beautiful, and free." In his befuddled state, he would believe almost anything! Thus he is in a most receptive mood for the hypnotic influence.

OCCULTISM AND THE HIGHER DEGREES.

A few more hints as to the occult meaning of Masonry in the higher degrees may be noted.(16)

" Among members of the Masculine obedience in this country (England), no one can become a member of the 30th degree unless he has been M.W.S. of a Rose-Croix Chapter. In this degree, we have another occult hint, namely, the importance of bread and wine. These elements played an important part in the Ancient Mysteries, just as they still do in the Mysteries of the Church.

"... Osiris was also a Corn God, and, at Eleusis, the neophyte was shown an ear of corn, while at the same time, water was poured upon the ground, and the prayer was addressed to the Great Mother Earth, ' Conceive.'

" Wine likewise played an important part in the Orphic ceremonies, and in the Masonic legend competent critics have at once recognized the fact, that in Hiram Abiff we have a character who stands for the same allegory.(17) That the whole story is also an allegory of death and resurrection is true enough; but to the occultist it has a further significance, namely, that the powers of generation may be used for the begetting of spiritual children as well as physical."

(16) The quotation is from an article entitled " Occult Significance of Freemasonry," op. cit. vol. V, Part 4.

(17) Of. J. S. M. Ward, Who was Hiram Abiff?

That is, the sex force may be perverted for the purposes of occultism, hypnotism, clairvoyance, etc. . . .

" It has already been said that there are certain great occult centres in the body. They are to be found at the top of the head; in the centre of the forehead; at the throat; the breasts; the solar plexus, which lies just beneath the naval (sic); at the base of the spine near the reins; and at the back of the neck."

These seven centres correspond to the seven Chakras of Plate XXVII. The writer says that certain schools locate the centres somewhat differently, but that the differences are unimportant. He adds that the glands connected with some of these centres secrete certain kinds of fluids; then continues:

" The occultist teaches that all the fluids generated by these various glands possess a common basis and constitute a kind of life force. This force may be transmuted and utilized to acquire super-physical powers. They tell us that it is the duty of every man who desires to perfect his humanity, to open these centres, which are actually in the astral body and are called Chakras among the Hindus. We now see the significance of certain gestures used in the Craft, which are intended to open in turn three of these Chakras. The gestures of the Royal Arch affect the Chakras between the eye-brows and also those at the back.

" In the higher degrees, there are signs corresponding to the remaining centres, and it is probable that certain other signs are, as it were, a return to the same centre; thus, for example, the Sign of Sympathy corresponds in some measure to a certain Royal Arch sign. The slight variations which occur represent slightly different methods of opening these occult centres.

" In like manner, the words of the degrees have an occult significance, and are in the nature of mantras, invoking certain qualities, such as strength. The latter, namely strength of will, is a prerequisite for the opening of even the first of the occult centres, and readers should meditate carefully on the hidden significance of the meaning of these words. . .

" So far as the words themselves are concerned, they are undoubtedly mantric. A mantra is more than a mere prayer, it is a conjuration; when used by the Masters of Magic, such conjurations usually consisted of the use of certain words of Power, often Divine Names. The great work of the Royal Arch is a good type of such a conjuration.

" The very great care with which these words are guarded, is sufficient to show that they are of more importance than if they were merely intended as a method of recognition. . . A parallel case is the Hindu word, AUM. . . But even the word AUM is a substitute for the genuine secret, which is known only to advanced adepts. Strange to say, this word was also a mighty word of power among the Gnostics. . . Among the Jews, we have the same idea revolving around the word Jehovah. . . .

"If we bear these facts in mind, and remember the combination of word and sign of each of the craft degrees, we shall at once see their occult significance. The sign is a conjuration calling down power to open the occult centre indicated, and to release further power therefrom; while the word, tonically uttered, produces its effect upon all listeners. These facts explain the extreme and apparently arbitrary rule of secrecy concerning them, . . . because of the latent power in the word and gesture. If they are mantras, whose misuse might lead to disastrous results, particularly to a careless operator, then such stringent regulations are reasonable.

" In short, your careless novice might inadvertently open his own occult centre or that of some person totally unprepared, with nerve-wracking results. Let us not forget that, whether we believe in these occult centres or not, the fact remains that each of these signs is connected with a powerful nerve centre or gland.

" Every doctor knows that anything which disturbs these glands or these nerve centres, brings about an illness which is more difficult to cure than a disease caused by a germ or even an actual wound.

" If Freemasonry contained no important hints on occultism than the above, these would be sufficient to show that it has an occult meaning. But these are but one group of hidden indications. . . .

" I cannot close without drawing attention to the hints it contains concerning re-incarnation, for this doctrine is almost universally accepted by all occultists. The manner of raising Hiram Abiff hints at this, for, among many savage races, this is the way of transferring the divine soul of a hero who has died to a living representative. Then again the two pillars which stood at the porch of the temple of King Solomon, refer to the same teaching."

The " two pillars " are Jachin and Boaz (I. Kings vii. 21). Jachin is the symbol of the female organ, uterus; Boaz that of the male, phallus. The words, " Jachin, Boaz, Mohabone" are the passwords for the first three degrees, respectively; "Mohabone" stands for the hermaphrodite. The three letters, " J.B.M." thus represent the phallic trinity. The Luciferian meaning of the letters is revealed later in the higher degrees; it is: "Jesus Bethlehemus Maledictus."

" We are told that they (Jachin and Boaz) were to serve as the archives for Freemasonry. . . . In reality, the constitutional rolls(18) are the stored up memories of previous lives and the karmic results thereof, which limit the freedom of action of every man, just as the constitution limits the action of any Masonic Lodge."

It is interesting to note this incidental admission that Masons, for all their talk about freedom and liberty, share the full doctrine of occultism, including the principle of Fatality.

We shall examine the matter further in the next chapter.

(18) Sperma..